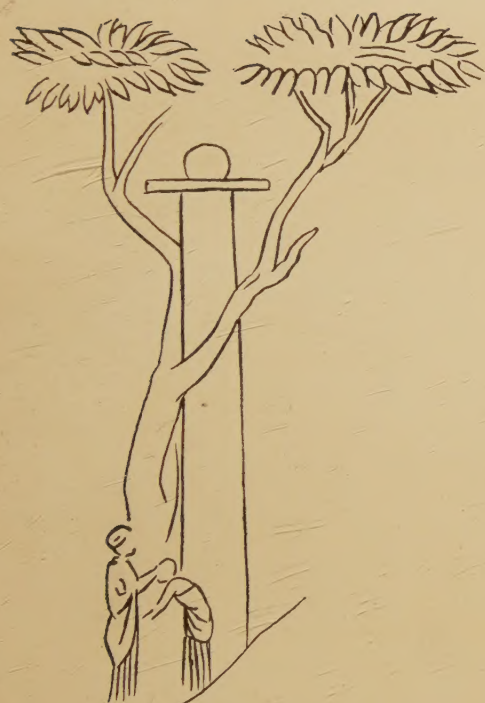


ANCIENT EGYPT

1928. JUNE. PART II.

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ANCIENT EGYPT.

BETH-PHELET.

THE chief work of the British School last season lay in Palestine, at Tell Fara, a site nine miles south of Gerar, or eighteen miles from Gaza; it is in the southern wilderness, which can only now be cultivated in rare years of sufficient rainfall. The attraction for our working there was the thickness of town ruins, the stone walling showing its importance, and the position overlooking the

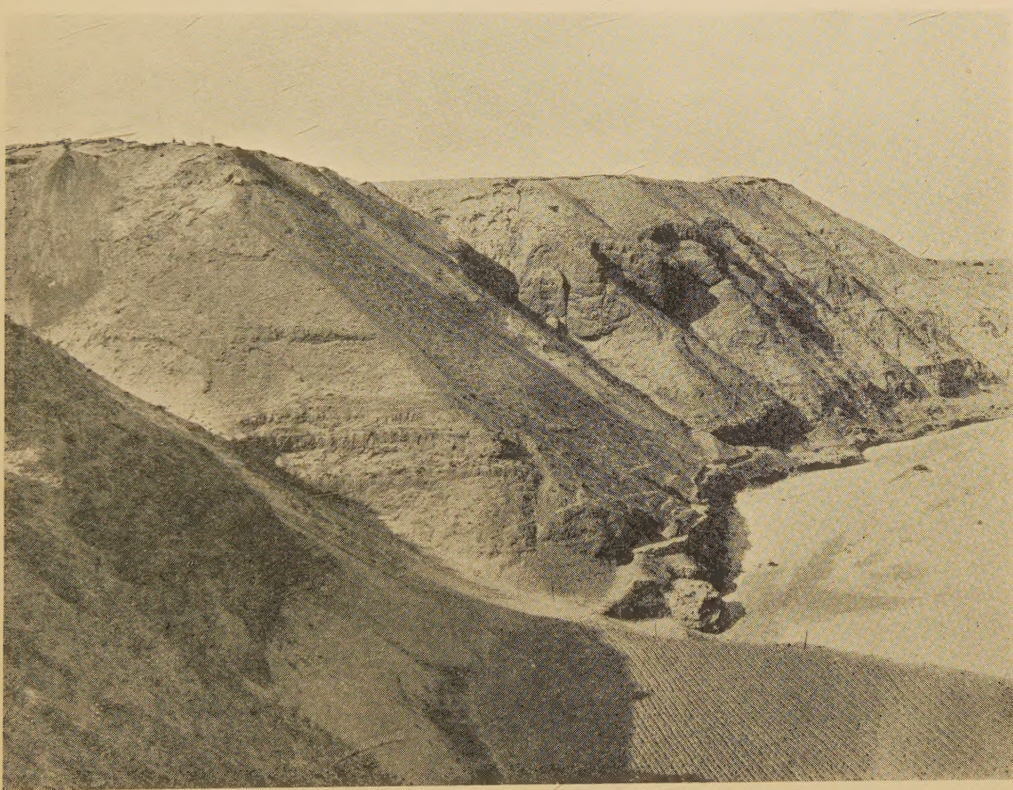


FIG. 1.—WEST FACE OF TELL FARA, BETH-PHELET.

main water supply on the way to Egypt. The present name, Fara, means "escape"; in Arabic, *far* a fugitive, *farra* he fled, *felata* he escaped (*r* and *l* readily interchanging); Hebrew, *phalet*, escape. This name refers to the position on the edge of the desert, which rendered this a place of escape out of desert perils from Bedawy, or drought.

Though the work of last season only cleared part of the upper levels of the town, it reached to the time of the XVIIIth dynasty, and there are the lower levels yet to be examined. Most of the digging was given to the cemeteries, the tombs there going back through the age of Jewish occupation. The city appears, under Joshua, as one of the cities of Judah ; it was probably the home of the Pelethites, the body-guard of David ; and from here came one of David's twelve generals ; it was occupied under Nehemiah.



FIG. 2.—STONE EMBANKMENT ON RIVER FACE.

On the east side, the hill is bounded by the steep slope into the Wady Ghuzzeh (fig. 1), and the north and south ends are also inaccessible, owing to ravines cut by side streams. Only on the west side is the hill accessible from the plain, and here it has been defended by a brick wall 15 feet thick, well built of good bricks, of the time of Ramessu III according to the brick sizes, like those of Gerar. How much the site was valued is seen from the massive stone embankment (fig. 2) 20 to 30 feet thick, and 270 feet long, which protects the base of the hill from the stream. Toward the south end was a fort of Jewish date. The north end looks toward the springs, which form broad sheets of water in the valley ; this prospect and the northern aspect, for coolness, will probably have led to the best buildings being at this end, but it has not yet been examined.

In the plain to the south lay the cemeteries. A large number of tombs were searched, extending back to the XIXth dynasty. It was found that all

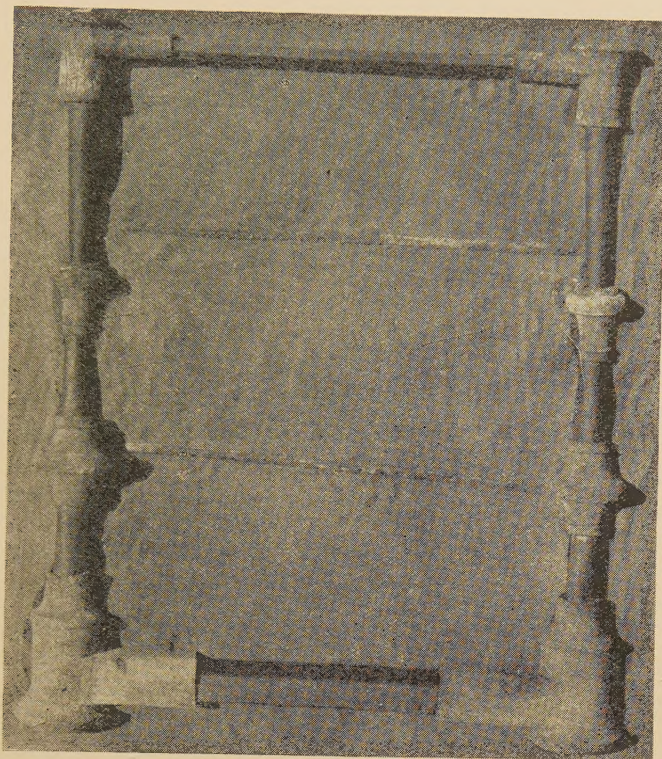


FIG. 3.—BRONZE COUCH.

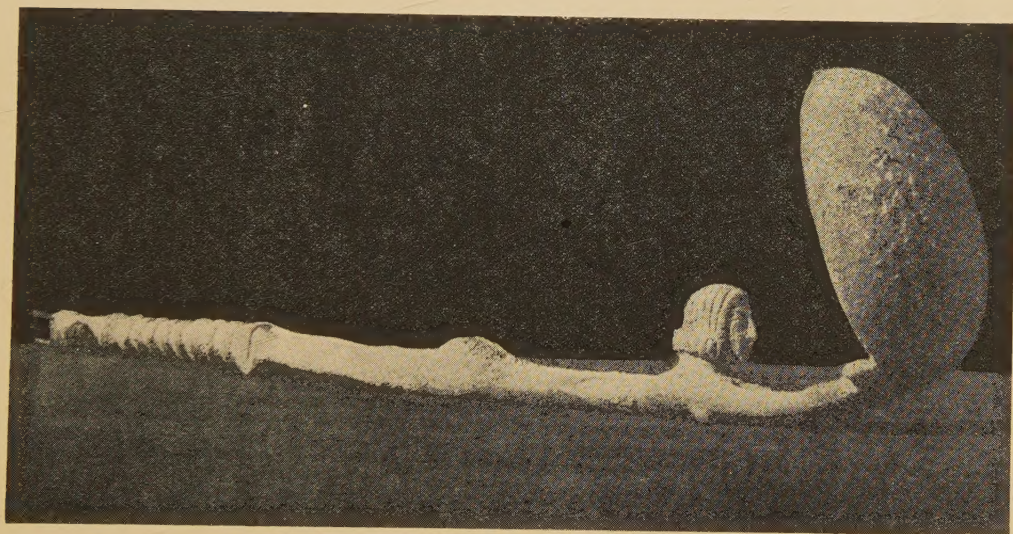


FIG. 4.—SILVER LADLE WITH HANDLE AS A SWIMMING GIRL.

had been attacked anciently. The finest group, in one tomb, contained a bronze-fitted couch of Mesopotamian pattern (fig. 3) with a gadrooned silver bowl, also a silver dipper, having the handle modelled as a swimming girl (fig. 4). These unique objects naturally stay in the Palestine Museum. Pottery and occasional pieces of jewellery, and tools, were still remaining in the other tombs. Many strings of beads were obtained, principally of carnelian, and about two hundred scarabs, proving much connection with Egypt. Among the small

objects were some gold bands and many gold beads, a bronze figure of a bear walking upright, and a calendar board with peg holes for thirty days. Much pottery was found in perfect condition, some of it painted in the Philistine style, about the XXth-XXIInd dynasties.

All these will be seen in the annual exhibition at University College, from July 6th to 28th. The staff who had assisted us at Gerar undertook the excavations at Tell Fara ; Mr. and Mrs. Starkey, Lieut. and Mrs. Risdon, and Mr. Harding, and the Assistant Secretary, Miss Tufnell, joined in the work. The men and children of the previous season swarmed down into the wilderness, but only about half the number were employed. As before, they proved efficient and amenable, and being now trained in mind and body, the excavation proceeded apace. It is a large site and we shall hope to excavate the lower levels of the town next season, as well as making a search for older cemeteries. As it is a site of historical and Biblical interest, it is hoped that contributions will come in well, so that we may not be hampered in our researches.

FLINDERS PETRIE.

THE CURRENCY REFORM OF PTOLEMY II.

THE Greek conquest of Egypt brought with it the regular use of coined money as a medium of exchange ; and the first scheme of currency was, in its broad outlines, the same as that followed in other parts of the Empire of Alexander. Ptolemy I struck coins of gold and silver for the higher denominations, valued on a bimetallic standard, with copper pieces of various sizes up to 30 mm. diameter for the lower, forming a token issue. But in the reign of his son a notable change was made, the date of which has been fixed at 270 B.C. by Svoronos, whose conclusions have found general approval. The most remarkable feature of this was the introduction of much larger copper coins, including three denominations measuring respectively 48, 42, and 36 mm. in diameter, which thereafter dominated the local circulation in Egypt, and this change has perhaps more than a purely economic significance.

In the first place, it should be observed that such huge copper coins were practically unprecedented in the Greek world. If the Greeks went to an extreme in regard to the size of their coinage, it was rather in the other direction ; many of their issues were such as would now be considered inconveniently small, such as the fractional silver of Athens and the tiny subdivisions of Ionian electrum, and the large silver pieces which appeared occasionally, as at Athens and Syracuse, were virtually medals. For a parallel to the Ptolemaic copper at this date it would be necessary to go to Central Italy, where copper or bronze was the native currency ; and there the large bronze coins were essentially Italian, not Greek, in character. In Southern Italy and Sicily, where copper was equally at home, but Greek influences were stronger, nothing even approaching the size of the Ptolemaic coins appeared till much later. (The isolated case of Olbia, on the Black Sea, can be left out of account.) It was a distinct break with Greek numismatic tradition for a Hellenistic king to issue such a currency as that of Ptolemy II.

The reason for this break is doubtless to be found in the local circumstances of the kingdom. Not only was the use of coined metal for purposes of exchange a novelty in Egypt, but also the idea of a standard based or partly based on silver was foreign to the Egyptians. Their traditional method of reckoning values was in copper, and it is probable that the native traders found means of expressing their conservative preference with sufficient force to persuade the government that it was desirable to accommodate them by providing them with a substantive coinage in the metal to which they were accustomed. The Ptolemies had started to carry out Alexander's policy of fusing Greeks and natives, and when they saw that a purely Greek currency was too great an innovation to be accepted, they modified it by adopting an Egyptian element.

This supposition may be supported by the obverse type chosen for the new copper coins. Previously the types had followed Greek usage, and had been purely Greek; in the gold and silver the obverses, after Ptolemy I had taken the style of King, bore his head, while on the copper there also appeared the heads of Alexander (in two varieties, one with elephant-skin headdress, the other bare) and of Zeus. While these were retained for some time on the smaller copper coins of the old denominations, the larger pieces were stamped with the head of a deity who had local associations—that of Ammon of the Oasis of Siwah, and it may well be that this type was selected to mark these as distinctively Egyptian currency.

It is true that the particular representation chosen was that of the Greek Ammon, a bearded god with a short horn on the temple curling round the ear, which may have been brought to Cyrene by the Dorian colonists and thence carried inland to the Oasis. At any rate, this type was at home in Cyrene from the earliest period of which any artistic record exists, and the oracle in the Oasis appears in Greek history before it does in Egyptian. But from the time of the Persian invasion of Egypt the Theban cult of Amen-Ra had been identified at Siwah with that of Ammon; possibly Theban priests of Amen fleeing from Persian persecution found a refuge in this and other oases, where temples of Egyptian style were built; and the identification was easy, as at Siwah there was already a god, not only with a name very similar to that of their own, but also horned like him, though the horns were of a different breed. Such an identification of Greek and Egyptian deities was in full accord with the Ptolemaic policy of fusion; so it was natural that, when a type was wanted to mark certain coins as Egyptian, it should be found in the head of a god whose Egyptian affinities had been officially recognised by the native priesthood.

There may be some connexion between this choice and the development, apparently about the same time, of the Alexander Romance, with its insistence on the Egyptian religious significance of the visit to the Oasis. So far as can be traced, the earlier accounts of this visit knew nothing of any Egyptian ceremonial in the temple at Siwah: they probably gave a straightforward story of a journey to consult the oracle after the fashion of the Greeks, about which the most remarkable thing was that Alexander should have spared the time for the trip. But the Romance added all sorts of picturesque embroidery, magnifying a journey which the Greeks of Cyrene must have taken continually along a well-known track, into an adventure through fabulous perils from which the hero was only rescued by miraculous aid; and its account of the proceedings at the oracle is presumably as fanciful as that of the journey. The value of the Romance is put succinctly by Mr. Bevan (*History of Egypt under the Ptolemies*, p. 3): it was "concocted partly in order to flatter Egyptian national feeling and represent Alexander as a true successor of the native kings." But the fact that it should have been concocted is significant.

Attention should here be drawn to the development of the artistic representation of Alexander with a horn on his temple, which is considered to show that he desired to be worshipped as the son of Ammon. It is not certain that the horn is directly derived from Ammon: it clearly does not come from the Egyptian Amen-Ra, as it is always the short-curved one of the Greek type, not the long double-twisted one of the Egyptian; and, though it is like the horn of Ammon, the youthful head is more like that which appears on the coins of Cyrene and has been identified by Imhoof as that of the Dorian god Carneius,

who was worshipped there and in several parts of Greece with Ammon and was horned like him. Carneius may indeed have been regarded as the son of Ammon, and this may explain the use of a head like his for Alexander ; but the important point for the present purpose is that the horned type of Alexander did not appear till some years after his death, and then not in Egypt, but in Thrace, on the coins of Lysimachus ; and, as there is evidence of the worship of Ammon and Carneius in the north of the Aegean (for instance, at Aphytis in Macedonia, Thymbra in the Troad, Pitane in Mysia, Mytilene, and Tenos), it may be that Lysimachus derived the type from local cults, and that it was brought to Egypt, with its implications of the sonship of Ammon, by Arsinoe II when she came back, the widow of Lysimachus, to marry Ptolemy Philadelphus.

Mr. Tarn has recently suggested that Philadelphus married Arsinoe " because he needed her brains " (*Hellenistic Civilisation*, p. 13) ; certainly the six years that followed, till her death in 270, were, as he says, Egypt's golden age, and it is most probable that she was the directing genius of Egyptian policy. It is tempting to ascribe to her initiative the measures which were taken about this time to strengthen the position of the Greek dynasty, and to carry on Alexander's scheme of fusing races by conciliating native Egyptian feeling ; she may have realised that Egyptian nationalism was a living force, which could not be compelled, but might be cajoled. If this be so, it was a fitting echo of her doctrine when, six years after her death, a decree was issued appropriating certain sacred revenues to her worship. As Mr. Bevan has pointed out, this was really a move of the king to control ecclesiastical finances ; but it was veiled under the form of a transfer of endowments from one religious purpose to another, and the new purpose was one which brought a Greek princess into line with Egyptian tradition. Arsinoe had been recognised as a goddess in Hellenistic fashion in her lifetime ; now she took a place in the ranks of the deified rulers of Egypt.

There is no definite proof available ; but it seems not unreasonable to suppose that it was Arsinoe who suggested the idea of adapting the currency to native customary uses by the issue of coins on a copper standard, and marking them with the head of a god who was known in Egypt and whose relations with Alexander were in course of being elaborated with Egyptian trappings in the Romance. And it may have been in recognition of the authorship of this suggestion that the new series of copper was accompanied by imposing pieces of gold and silver of unusual size bearing the portrait and name of Arsinoe.

J. G. MILNE.

OSIRIS IN THE TREE AND PILLAR.

THE principal view of the nature of Osiris is that preserved by Plutarch, which is generally accepted as a careful statement of the belief in his time. Various references and details of the worship of earlier ages accord with this, until we go back to the earliest dynasties when Set was independently venerated. This reflects a difference of tribe, as the "two gods," Set and Horus, were then equally worshipped. In all the references that we have, there is nothing to contradict the popular view recorded by Plutarch, as being held by one important part of the Egyptian stock. As original sources are not always familiar, it is well to begin with those parts of the legend which concern the present subject. The epagomenal days, five beyond 360 of the monthly calendar, were dedicated as the birthdays of Osiris, Horus, Set, Isis, and Nebhat. Thus the Osiride family belong to the formation of an exact calendar by Thoth, who established the extra days. At the birth of Osiris, a voice was heard saying, "the lord of all the earth is born." Osiris, having become King of Egypt (how is not stated), civilised the Egyptians by turning them from a poor and barbarous course of life; he taught them to cultivate and improve the fruits of the earth, he gave laws, established worship, and travelled to induce people to submit to his discipline. Set conspired against him, tricked him into a chest that was fastened down and thrown into the river, which bore it down to the sea. Thus it reached Byblos, and rested in the branches of a tamarisk; the tree grew round it and covered it. The king had the tree cut down, and used as a pillar for his house. Isis followed it, and begged to have the pillar; she opened it and, taking out the chest with the body of Osiris, returned with it to Egypt. Set discovered the chest, broke up the body into fourteen pieces, and scattered them over the country, where they were worshipped. This scattering of the body of the God of Agriculture is like the use of the body of King Halfdan in A.D. 860. "He had been a king of plenteous years . . . and all prayed to have the corpse with them . . . to have plenteous years therewith; so they agreed to share the body in four . . . each took away their share and laid it in mound" (Heimskringla).

In our last number there is an account of two Georgian folk-tales from the Caucasus. In one tale, a girl has to be buried to produce good crops. She hides in a tree; next, she is thrown into the water by a rival, is taken out, but killed. From her bones springs up a magic tree. In another tale a girl, to escape from her father, has a pillar of the house prepared with a door for her refuge. The house is pulled down, and thrown into the water. Borne to a foreign land, the pillar is set up in the room of the prince, when the girl emerges and marries him. In these tales there are the essential elements of the hiding in a tree or the pillar of a house, the throwing into the water, and rescue from it, and the burial to

ensure good crops. The writer, Frank-Kamentzki, who reports this, justly remarks on the parallel to the details of the Osiris myth. It will be remembered that the kingdom of Osiris was called Akret or Ikret, and is often named in the Book of the Dead, and the ancient capital of Georgia was Kartlia, the Greek Ekretike, or region of Ekret. The other places named in the Book of the Dead have also names closely like those around Ekretike, in the same relative positions. (See ANCIENT EGYPT, 1926, p. 41.) This region, therefore, is linked with Osiris, both by the ancient geography and by the modern folk-tales. Somewhat more of the Osiris legend is preserved by Diodorus, who says "He was the first that forbade men eating one another. Isis found out the way of making bread of wheat and barley . . . Osiris teaching the way and manner of tillage."

Now we turn to the actual remains, for consolidating the legend and giving it a real basis. The Osiris worshippers must have been as early as the Badarian age, as corn was grown and ground by that people. As there are no figures of an earlier race except the steatopygous, that was probably the race which Osiris reclaimed from cannibalism. Such a practice must have been well known to the Badarians by the allusions to it in the Book of the Dead, which refers so familiarly to the kingdom of Osiris.

From the Badarian type of skull being most near to the Dravidian and early Hindu, there is a presumption that both races moved from some common centre, probably in Asia.

The position, then, to which we are led, by putting together these various remains and legends, is as follows. A people living in the region of Georgia possessed agriculture and some civilised arts. Parts migrated to India, and another part went through Syria to Egypt. They brought with them the myths of their homeland, connected with the principal places between the Black Sea and the Caspian, and possessed a civilisation which decayed in Egypt. The polished stone axe they tried to imitate, but very feebly; the pottery became coarse and poorly finished; but they successfully civilised the steatopygous folk which they found in Egypt, and they upheld the elevating ideals of the beneficent Osiris and the faithful Isis.

Now we have seen that the Osiris legend is particularly associated with a tree and a pillar, in which the god dwells, and this worship passed down into Egypt through Syria, where Byblos was the centre of Osiris worship. In Canaan the typical worship was connected with the emblems of the *asherah* "grove" or "tree" sacred to the goddess, and the *matzebeth*, or pillar, of wood or stone. In Exod. 34, 13, the command is "Ye shall destroy their altars, break their pillars, and cut down their trees." In Deut. 7, 5, this is repeated; in 12, 3, "overthrow their altars, break their pillars and burn their trees with fire" (thus the pillar was of stone and the *asherah* of wood) "and ye shall hew down the graven images of their gods" (thus the statues were distinct from both the *matzebeth* and the *asherim*). In Deut. 16, 21, Wiener considers the original text to have been nearer the LXX form, "Thou shalt not plant for thyself an *asherah*, any tree, beside the altar of thy God. Neither shalt thou erect for thyself a *mazzabah*." In Judges 6, 25, the *asherah* was cut down, proving it to have been of wood. In later times it was carved in wood, as Manasseh set up a carving of the *asherah* (2 Kings 21, 7). In Isa. 27, 9, "the *asherim* shall not stand, and the sun pillars shall be felled like a forest" (Wiener). The nature of the *asherah* or sacred tree is best explained by the continuance of the worship in Palestine, where holy trees are thought to be the habitation of a spirit of a saint,

who appears on different occasions, and is called Our Lady, or the Sheykhess. Such saints heal the sick, help the oppressed, guard the property of their neighbours, and protect the village. In short, they are deities fully competent to aid life in every way. (See p. 61.)

From all these examples we see that a pillar (sometimes linked with sun worship like the obelisk) and a sacred tree, or trees, were the regular *sacra*, or abodes of divinity, by the altars of the Canaanites. Such also appear on Cretan gems, as one from Knossos (fig. 1), and one from Mykenae (fig. 2). Other sacred scenes do not show more than a tree within the enclosure. (See Evans, *Tree and Pillar Cult*, figs. 48, 52.)



FIG. 1.—KNOSSIAN GEM. FIG. 2.—MYKENAEAN GEM. FIG. 3.—PALATINE FRESCO, ROME.



FIG. 4.—MAGGIORE BASILICA. FIG. 5.—THERMAE MUSEUM. FIG. 6.—THERMAE MUSEUM.

The great illustration of this worship was in Rome, under the early Caesars, and these foreign rites were not like those of which Pomponia Graecina was accused, as they were fully recognised in the reliefs of the Imperial buildings on the Palatine. In a beautiful wall fresco which has never been publicly shown, and is only known through a copy in Eton College, the altar is blazing at the foot of an olive tree, a tall pillar bearing a vase stands near it, and in the back-

ground is a shrine built against a cliff (fig. 3). A great field of these scenes of tree and pillar-cult is the subterranean basilica which lies under the railway lines, outside of the Porta Maggiore at Rome. Around the sides of the hall are twenty-eight different scenes of tree and pillar stucco reliefs, and seven more are in a narthex, at a higher level. Among these are plain pillars in circular enclosures with aged tree (oak ?), and a garland hanging from the wall. A scarf is tied round the top of the column (fig. 4).



FIG. 7.—THERMAE MUSEUM.



FIG. 8.—THERMAE MUSEUM.



FIG. 9.—MAGGIORE BASILICA.

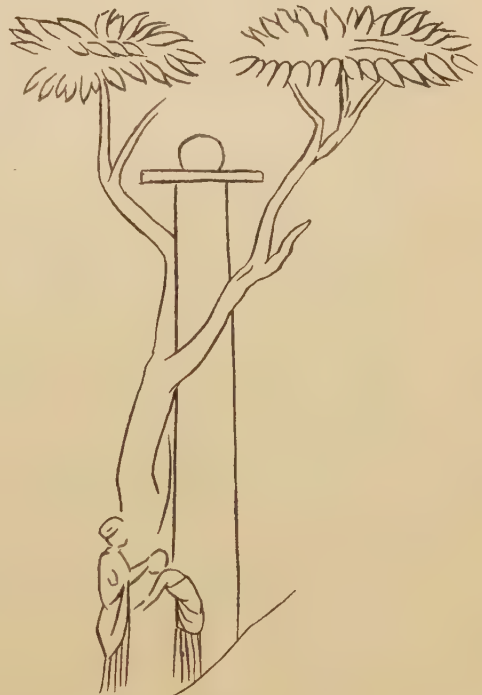


FIG. 10.—THERMAE MUSEUM.

Another type is twice shown on the Farnesina stucco scenes, now in the Thermae Museum. In these there is a trilithon with the tree growing through the opening (fig. 5).

From the same reliefs there is a tree and an octagonal pillar bearing a vase in a quadrangular enclosure supported on three fluted pillars (fig. 6). Another scene is of a fluted Ionic column with a scarf around it, and a tree by its side. An open loggia, garlanded, and a tall circular building adjoin it (fig. 7). In another instance the column is in the circle, with the tree growing by it, and a porch entrance (fig. 8).

Another group from the basilica has a strange emblem like a steering-oar or rudder. As this is the usual accompaniment of *Fortuna redux*, it may mark a shrine of that goddess (fig. 9). Among the Farnesina reliefs is a column bearing a globe, and a stone-pine growing around it. This seems to allude to the sun worship, which is mentioned by Isaiah in naming sun-pillars (fig. 10).

It cannot be supposed that these ornamental stucco scenes are strictly ritualistic in all the details, but they certainly show how popular such worship was, and the general nature of the *sacra* and surroundings. In the Farnesina stucco work, the tree is generally the stone-pine, the painting has the olive (if the copyist is to be trusted), and another tree appears to be the oak. The tree is never young, but usually old and gnarled; an ancient tree was considered more sacred. The vases on the columns are more probably only fanciful additions. This worship of trees must not be confounded with other veneration of trees alone, and without being a divine dwelling; such were the holy trees of Rome or Sweden connected with a family or person, these are more of the Bata type where the person is insylvate. Nor must these be confounded with the heavenly tree Yggdrasill of the Norse.

Strange to say, this worship even influenced Christianity. Among the logia, or reputed sayings of Jesus, on the leaf first found by Grenfell, there is the saying :—

“ Raise the stone and there shalt thou find me,
Cleave the wood and there am I.”

No explanation of this saying has yet been given, but raising the stone implies a tall stone or pillar, and it is said to be the divine dwelling; the tree also is dwelt in, and in some mystic sense the presence is revealed when it is divided.

Such is the long course of a mode of reverence for stocks and stones which continued during many ages as the most obvious form of Nature worship.

FLINDERS PETRIE.

EGYPTIAN OBJECTS FOUND IN MALTA.

A CERTAIN number of Egyptian objects have been found in Malta ; but, with few exceptions, there is no record of the actual place or method of finding.

I. Round-topped limestone stele, now in the British Museum. Date, late XIIth dynasty. Upper register: Vertical cartouche, "The good god, Ne-maât-Ra." On the right, couchant jackal on perch holding *ankh*, three vertical lines of hieroglyphs, "Beloved of Wep-wawet, lord of the necropolis." On the left, standing figure of Osiris holding *was*-sceptre and *ankh*, two vertical lines of hieroglyphs, "Beloved of Khenti-Amentiu, lord of Abydos." Ten horizontal lines of inscription :—



FIG. 1.—STELE OF ONKHEF.

- (1) O ye who live upon earth, every *wab*-priest, every lector-priest, every scribe, every *ka*-servant,
- (2) who pass by this endowed stele for ever ; ye who love your life and your king,

- (3) ye who praise your city-gods, ye who transmit your offices to your children,
- (4) say ye, May Osiris, lord of Abydos, give a royal offering. May he give the funeral offerings of bread and beer, oxen and birds, alabasters and linen, incense and perfume,
- (5) all things good and pure, which heaven gives, which the earth produces, which the Nile brings, and on which the god lives,
- (6) (a) for the *ka* of the coppersmith Ankef, born of Kenyuyt, (b) for the *ka* of Yfert, born of Ameny,
- (7) (a) for the *ka* of Yupy, born of Yfert, (b) for the *ka* of Meres-Tekh, born of Yf[ert],
- (8) (a) for the *ka* of Ätet, born of Yfert, (b) for the *ka* of N
- (9) (a) for the *ka* of Senenu, born of . . .
- (10) (a) for the *ka* of R . . .

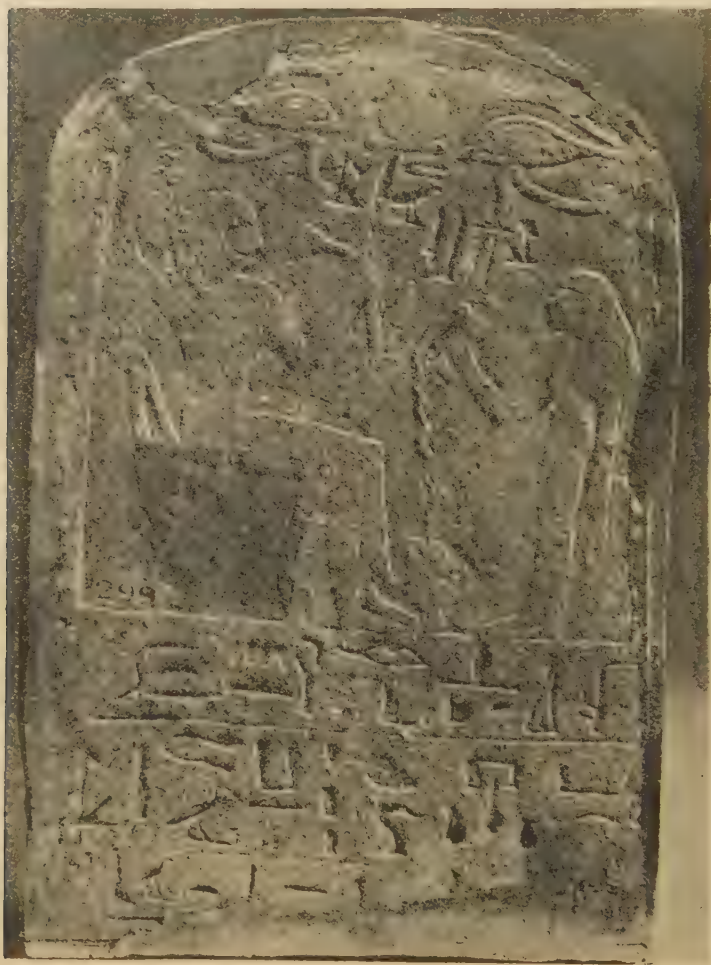


FIG. 2.—STELE OF THUY.

II. Round-topped limestone stele. Presented to the British Museum by J. B. Collings, 1836. Date, late XIIth dynasty. At the top the *shen*-sign between two sacred eyes. To left a male figure, seated, holding lotus; in front of

him a woman standing and pouring a libation. Above the man is his name, Thuy; above the woman, Yb-Ymentet (?). Below are three horizontal lines of inscription:—

- (1) May Osiris, this Ruler of Eternity, give a royal offering.
- (2) May he give funeral offerings of bread and beer, oxen and birds [for] the *ka* of Thuy.
- (3) [illegible].

III. Broken limestone stele. Presented to the British Museum by J. B. Collings, 1836. Date, early XVIIIth dynasty. Figure of enthroned Osiris,



FIG. 3.—STELE OF TETATY.

before whom is a table of offerings and a kneeling worshipper. Below are three horizontal lines of inscription:—

- (1) May Osiris Khenti-Amentiu [give a royal offering], may he give the sweet breezes of the north,
- (2) cool water, wine, milk, alabasters, linen . . . all things good and pure,
- (3) for the *ka* of the scribe Teta-ty, justified, lord of worth.

IV. Round-topped stele, lower part broken away. Date XIIth dynasty. At the top, *shen*-sign between two sacred eyes. To the left, a woman kneeling on a low chair and holding a lotus; above is her name Har-em-hesit. In front of her is a table of offerings. Facing her is a standing woman, over whom is the inscription: "By her sister who causes her name to live, Nub-nefert." Below only one horizontal line of inscription remains: "May Osiris, Ruler of Eternity, give a royal offering. May he give the funeral offerings of bread and beer, oxen and birds, and all things. . . ."

V. (From sketch). Broken stele. Above, crowned and enthroned Osiris, before him a table of offerings. Below are two horizontal lines of inscription :—

- (1) . . . May he give the funeral offerings of bread and beer, oxen and birds, all things good
- (2) . . . [illegible as drawn].

In 1926 Professor Zammit opened an unrifled rock-tomb at Nigret, near Rabat. (Plan and section, fig. 5.) The pottery was intact, with the exception of one jug, which may have been placed there when already broken, as no sherds could be found.

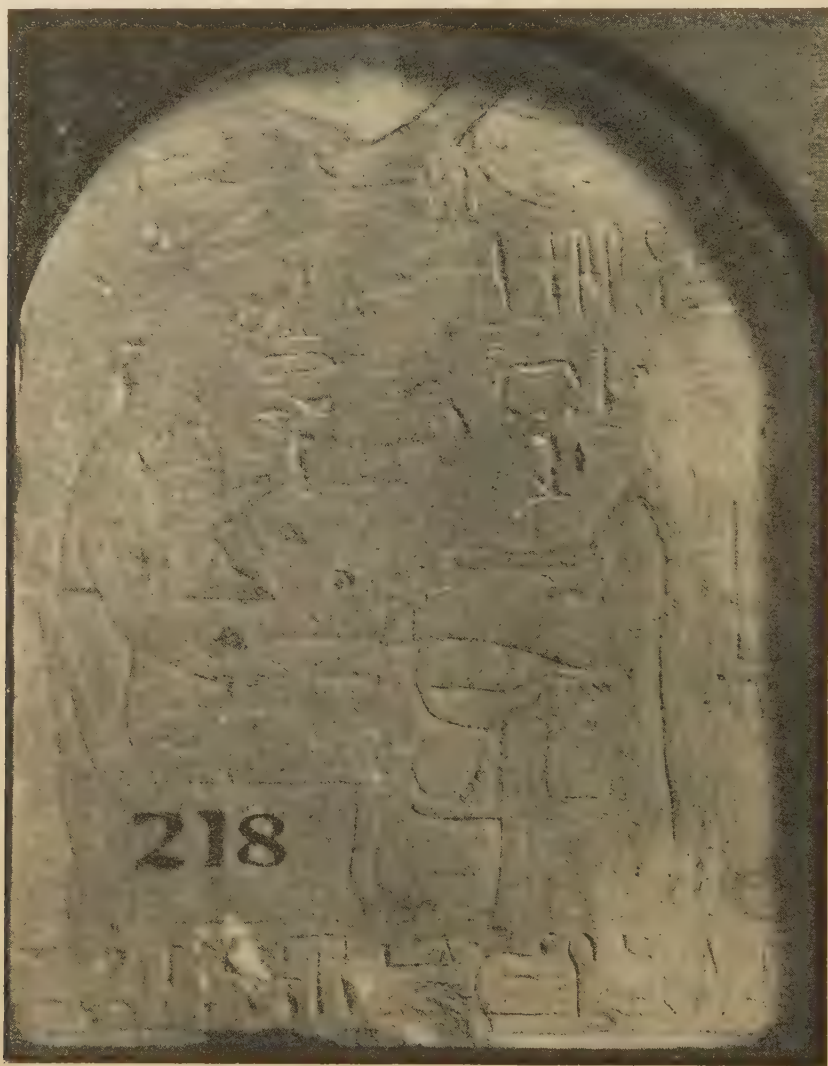


FIG. 4.—STELE OF HAR-EM-HESIT.

Taking the vessels in the order in which they stand in the photograph (fig. 6) from left to right, the measurements are as follows :—

1. Oval jar with handles on shoulder, height 38 cm., width 27 cm.
2. Double-spouted lamp, diameter 13 cm.
3. Standing vase, with handles well below shoulder, height 40 cm., width 32 cm.

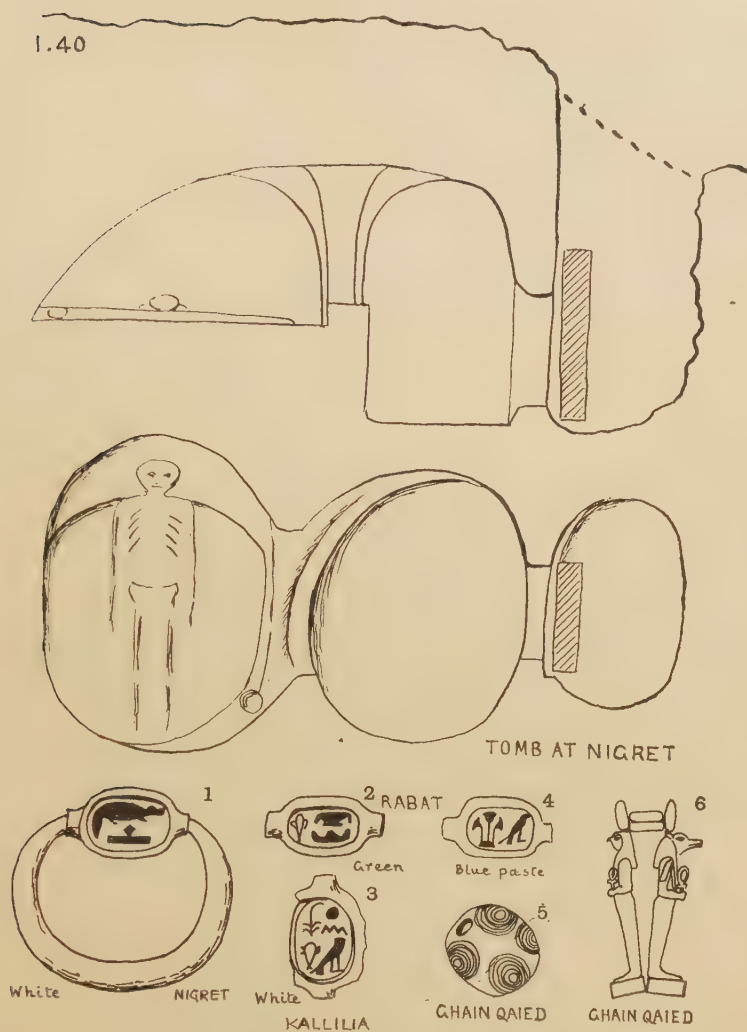


FIG. 5.—TOMB AT NIGRET AND SCARABS.



FIG. 6.—POTTERY FROM TOMB AT NIGRET.

4. Broken jug, height 18 cm., width 16 cm.
5. Patera, with handles, diameter 12 cm.
- 6 and 7. Jugs, height 23 cm., width 16 cm.

The patera was found in the hollow in the actual burial-chamber, the rest of the pottery being in the ante chamber. The pottery is entirely of the type of Punic ware, hard-baked, smooth, generally with a reddish surface inclining to buff. The shapes also are essentially of Punic form.

In the dust of the burial-chamber was found a metal ring in which is set an Egyptian scarab, bearing the name Sebek-hetep (No. 1). The metal has not been analysed, but is said by Professor Zammit to be tin. The scarab has originally been blue, now bleached white. The style of both scarab and ring point to the XIIIth dynasty as the date. Professor Petrie suggests a re-use either of the ring or of the tomb.



FIG. 7.—GOLD WORK FROM GHAIN QAIED.

Two points of interest therefore arise: (1) The number of late Middle Kingdom objects found in Malta. There was a considerable amount of foreign intercourse with Egypt during the Middle Kingdom; the Cretan connection is well known, but we may have here the indication of an Egyptian trade with a more westerly region. (2) The ring being found in the dust as if lost or unnoticed shows that it did not belong to the burial found in the tomb. Professor Petrie's second suggestion is therefore probably correct, that the tomb itself was re-used. There are indications elsewhere that these rock-tombs, though usually found occupied by burials with Punic pottery, are originally of much earlier date. The ring may therefore be an indication of the period at which the tomb was originally cut, and may thus be of great importance in dating one at least of the earlier civilisations of Malta.

No. 2. Scarab set in bronze ring, found in a rock-cut tomb at Rabat. Probably of the Saite period or later.

No. 3. Scarab set in bronze ring, found in a rock-cut tomb at Kallilia (see Annual Report of the Malta Museum 1916-17). XXVIth dynasty.

No. 4. Scarab set in a bronze ring, found in a rock-cut tomb at Rabat. XXVIth dynasty.

A rock-cut tomb at Ghain Qaied was opened by Professor Zammit in 1926. This had been turned over some years ago by unskilled excavators and no proper record was made, the more showy objects being distributed to visitors. Thus, the iron (?) ornament covered with gold leaf (fig. 7) which is now in the Ashmolean Museum, is one of a pair, the other being in the Valetta Museum. The tomb had clearly been used and re-used many times, for objects of more than one period were found in it, but as the stratification was not observed at the time of the first excavation and the tomb was carelessly re-filled, it is not possible to obtain the original date. It seems, however, to have been used as a rubbish pit in early medieval days, as Sicilian glazed ware of that period was found in it. The ornament in the Ashmolean Museum is of Phoenician work under Asiatic and Egyptian influence; the lotus is Asiatic in form; while the winged sun, though showing clearly its Egyptian origin, could never have been designed by an Egyptian artist. On clearing the tomb to the very bottom, Professor Zammit found a glass bead (No. 5) and a gold amulet (No. 6), both of Egyptian work. The bead is of the well-known type of greenish-blue glass with raised spots of dark blue surrounded by concentric rings of white and dark blue. The amulet consists of a figure of Horus and a figure of Anubis, each holding the *ankh* and flail and crowned with the sun-disk. Originally the figures were separate, but at some time they were rudely soldered together, back to back, so clumsily that only one of the two suspension rings is actually attached to both pieces. The figures and the bead are of the XXVth to XXVIth dynasty and are, therefore, of about the same date as the Phoenician ornament in the Ashmolean Museum.

M. A. MURRAY.

ERNESTO SCHIAPARELLI.

[We have been favoured with an appreciation of the late Professor Schiaparelli from Professor Tulli, which will show our readers how enthusiastically his example was acclaimed in Italy.—ED.]

ERNESTO SCHIAPARELLI, a well-known scholar in Egyptian archaeology, was one of those experts whom it is not easy to appraise in few words. His work is so profound and covers so wide a field in Egyptology, that no one can be unaware of its importance or of its high quality. Director of the Egyptian Museum in Turin, he was well able to impart such impulse to our studies that it may be truly said that his activity was bound up with that of Italian Egyptology for almost half a century—indeed, he quickly became its moving spirit.

This is a matter of only yesterday, not yet forgotten. And how can we forget it, for it was Schiaparelli who bade us scientists of Italy recognise the researches in the history and archaeology of the thinkers of Khem. In one field or another, all the young Italian Egyptologists of to-day have been his admirers, his students, and his friends. We cannot but feel it our duty to lay on his tomb, so lately closed, the wreath of our grateful recognition.

As a disciple of Maspero, he had with youthful enthusiasm initiated himself into the mysteries of the language of the Pharaohs, which he mastered so thoroughly that he could rapidly elucidate it, as though it had been his own language. And he did not content himself with reading and interpreting it, but could discriminate and criticise the sources with sagacity and competence, so as to make them agree, and draw from them unerringly the very voice of Egypt, revealing unknown pages.

His was a life of ceaseless enquiry, unwearying study and patient investigation of archaeological remains, enduing him with the treasures of knowledge, which inasmuch as they afforded a full annotation of the material he examined, were so much the more of value in throwing the newest light on the question of reflections on general problems, either making them to be understood better or subjecting them to a new point of view. Of those new views his students at Turin were well aware, and following in his footsteps soon improved themselves beyond measure in this difficult science, and became, each in his turn, exponents of it. They were helped by their master's clear exposition, which smoothed over difficulties and removed obstacles.

Before he came to Turin he was Director of the Museum at Florence, and here he already showed the same unbounded enthusiasm and indefatigable activity, occupying himself not only with the Museum, but with Egyptological studies in general. He was in touch with the principal Egyptologists of Europe, who could well appreciate his outstanding qualities, and recognise the consistent value of his works, which themselves proved him to be a man capable of interpreting the language, difficult though it may be, and of reconstructing whole chapters of history.

The friend of Egyptologists beyond the Alps, he was no less that of Italians. Here it is enough to record that he was bound in the closest and truest ties of friendship with Orazio Marucchi, Director of the Egyptian Museum at the Vatican, who added to a profound knowledge of Christian archaeology, one

no less deep of Egyptology. Those two erudite and distinguished archaeologists met at Rome in 1883 on the occasion of the discovery of the obelisk of Rameses II, which now stands between the Piazza dei Cinquecento and the Piazza dell'Esedra, not far from the railway terminus.

It would assuredly be too large a matter to speak of all Schiaparelli's works. His native land testified her affection and esteem for him by electing him to a place in the Senate, and here he was a worthy representative of the study of Egypt, which has so many connecting links with the dim past of the Latin civilization. The *Libro dei Funerali* is his greatest work, and on this masterpiece, the fruit of long and patient study, his fame rests. This work, indeed, deserves our attention, for here he occupies himself in a truly scientific manner with the ceremonies which took place in the tombs of the dead.

Only those who have some practical knowledge and experience of the difficulties which are met with in the translation of this language can measure with any approximation the labour which Schiaparelli put into such a work, admired not only among ourselves, but also by the scientists of other lands. It is a work which sums up all our knowledge of the tombs. The Egyptians were a people who thought much about the future world, and, preoccupied in these thoughts, their concentration and meditation was not unmixed with fear. He could reconstruct the funerary ceremonies which took place in the tomb, from the arrival of the mummies to the moment when the door of the room was walled up, in which the sarcophagus had been placed. This reconstruction was made from three similar examples of different ages and different individuals, the most important of which is that recovered from a sarcophagus of wood in the Museum at Turin. The purification of the statue and the mummies; the adoration of the image; the sacrifice and the consecration of the mouth and the eyes of the statue; the final purification with incense; the first deification of the dead; the presentation of offerings to the statue; the final deification of the dead, are all pages in the series of scenes in which Schiaparelli paused for a moment with the skill of a critic and the ability of an archaeologist. After all these ceremonies the deification ended, and the corpse became the habitation of the dead, which, according to Egyptian ideas, became for ever a divinity. "Thou joinest the gods and art at one with them."

Another labour lay in *La geografia dell'Africa Orientale*. Numerous monuments have given indications, scattered here and there, of ancient localities; and Schiaparelli put himself to collect, ordinate and co-ordinate these, reconstructing the general lines and particularising all the immense region, the lands stretching between the Tropics, the Red Sea, Darfur, the Equator and the Indian Ocean.

He was not new to this branch of research, for from 1892 he was occupied, in the *Memorie della R. Accademia dei Lincei*, with the discovery of geographical inscriptions in the tomb of Herchuf. The conclusions which he reached did not obtain unanimous approval, and they were received with much reserve by some Egyptologists, merely because they did not agree with more certain results, which were, however, founded on the same arguments.

Schiaparelli examined each monumental indication and he had opportunity to analyse preceding researches, undertaken by other students, particularly those of Heinrich Brugsch. His work plainly confirmed the results derived from the tomb of Herchuf and eliminated the differences which seemed to exist between those and other monuments. It would be impossible here to examine his studies on the lists of miners, or the personification of nomes; or those on the lists of

peoples, or the geographical documents of greater importance preserved from Egyptian monuments. We must refer all those who would study such a subject more closely to the mighty volumes above mentioned, of which they form a part. Space will not allow of examining his other works, but we will only add that *Il significato simbolico della Piramide* shows him as a clear revealer of Egyptian thought.

The fame of Schiaparelli rests not only on his *Libro dei Funerali* but also on the *Missioni Archeologica Italiana*, a work so rich in results in the Valley of the Queens and Deir el-Medinet. These excavations continued over twelve seasons between 1903 and 1920, and he worked in many places in Egypt. Near the pyramid of Khufu he brought to light remains of the pyramid temple, and various mastabas of the Old Kingdom; at Heliopolis, near the Obelisk, he found important remains of the IIIrd dynasty, and traces of the predynastic age, also further north the ruins of the temple of Mnevis; at the cemeteries of Assiut and Qau he explored the great tomb of the high-priest of Set; in the Valley of the Queens' tombs he re-opened the splendid tomb of Nefertari, of Khaemuas and Satiherkhepshef, son of Rameses III; in the valley of Deir el-Medinet he discovered the untouched tomb of the architect Kha; at Gebeleyn in the Sanctuary of Hathor and the cemetery he also worked, and finally in the cemetery of Elephantine. In all these places he obtained results, which he hoped to illustrate fully, and had partly issued. Some of the results published recently had been already anticipated in outline by Ballerini in 1903, Baedeker in 1908 and 1913, Colin Campbell in 1909 and 1910. The account by the Director of the Mission, however, is the official Italian report.

This expedition has had the collaboration of able colleagues and young students; Roberto Paribeni, now Superintendent at Rome, Evanisto Breccia, Director of the Graeco-Roman Museum at Alexandria, Professor G. Marro, Rev. Michele Pizio, Padre Zaccaria Berti, Dr. Giulio Farina, our colleague in the University of Rome, Dr. Pietro Barocelli, Professor Fabrizio Lucareni, Count Alessandro Cazati, Marchese Antonio di Sovagna, Duca Tommaso Gallarati Scotti, Dr. Giacomo Bondi, Piero Molli the engineer, Count Aldobrandini Malvozzi, Francesco Ballerini, and Virginio Rosa. In the course of excavations Maspero showed his goodwill, the more so as Schiaparelli was a devoted disciple of his.

He had now merited so well of his country that a tangible token of regard was his due, and he was elected to the Senate. As a fervent and active Catholic, he, a celibate, with apostolic fervour, gave his holy co-operation to the diffusion of the Gospel among all people, even to those afar who felt the benefit. In the Senate he worthily held his seat, watchful for the good of Religion and of his country, and all respected and even venerated him. Finally, he was a true Italian, a sincere lover of his land, desiring the spread of Christianity, having strongly felt the Apostolic Missions to be beneficial to the world. Such was the illustrious Director of the Egyptian Museum of Turin, one of the finest collections in Europe.

(Translated by Ann Petrie.)

ALBERTO TULLI.

REVIEWS.

La Préhistoire Orientale. By J. DE MORGAN. Vol. I, *Généralités* ; Vol. II, *L'Égypte et l'Afrique du Nord* ; Vol. III, *L'Asie antérieure.* 8vo. 332 + 433 + 458 pp. ; 56 + 455 + 380 figs. 1925-27. (Geuthner.) 300 frs.

This work by the late Jacques de Morgan is a summary of his varied researches in different countries, and of the impressions which he had gathered during much experience, together with a summary of some of his compatriots' results. The labours of other nationalities are almost ignored, and there is little of the work of the last twenty-five years which has so largely changed our conception of the past. As an outline of what had been done in the last century, especially in Western Asia, it will have a permanent use. The author was the son of a Welsh mining engineer, and had many valuable qualities in his knowledge of chemistry, geology, drawing, and exact description, which he brought into his archaeological works ; but a lack of historical perspective and of systematic treatment of periods, leaves the reader much in the state of suspense of a first discoverer. In actual excavation he was diligent, and very successful in securing important objects ; but the absence of systematic record of details, and of following out historical levels in cities, has caused him to leave scarcely any scientific record of value. His memory will live by his celebrated finds, but not by constructive publications—a Schliemann without a Dorpfeld. Those who remember his tenure in Egypt will know his agreeable and ready attention to the business of the department to which he had been assigned by the French Government, without any acquaintance with Egyptology, or with the country or personalities to be controlled. He was the most efficient and alert Director of the Department of Antiquities.

The first volume begins with the Tertiary periods and human origins. The account of the Ice Ages has a curious lapse in astronomy : the change of stellar direction of the earth's axis by precession is confounded with a shift of the axis in the earth itself, and glacial periods are said to be due to the Pole shifting into Scandinavia or Asia ; this, again, is confused with variation in the obliquity of the ecliptic. It is assumed that the direction of the points of the compass has shifted 24° since the Pyramid building. Such ideas seem incredible in an educated surveyor. The changes of sea-level in various countries and times are described, but without any summing up of results. The Bahr-bela-ma is stated never to have held a river, but to be entirely due to wind erosion ; this will hardly account for the continuous course of the channel for many hundred miles. The accounts of gravels are inconclusive, and no definite horizons of flint working were determined.

In dealing with the Pleistocene, de Morgan held that there was a great pluvial period, which largely diminished the population, and made a hiatus between the Palaeolithic and Neolithic. He gives a suggestive set of maps of the extent of six ranges of flint periods in relation to glaciation. How far the limits there shown are due to the absence of man in those regions, or to the absence of our research and record, is not hinted at. With one confession of nescience we may well agree : " We do not possess any certain connection between the facts of language and those of anthropology and archaeology, and the assimilation of the western neolithic people with the Aryans is mere guesswork. Language does not go along with the ethnic nature of a race, but with the culture both of the mind and the industries."

The source of metallurgy is then discussed. It appears to have been brought into Egypt, to Iraq, and to Elam, and the source must therefore be sought in the copper-producing lands of Georgia, Armenia, or Anatolia. In such research we should not despise legendary statements; far too much has been thrown aside of the traditions and early records, and in Egypt, Chaldea and Crete we have by further knowledge come back to accepting the accounts of early history which had been despised. "Thus in comparing the Asianic, Hellenic, Iranian, and Indian legends, we come to place in Asia—to the east of the Caspian, or on its coasts—the origins of metallurgy and of copper. Further, in the mountains of Anatolia, of Armenia, or of Georgia, was the cradle of iron-working; and in Baktria or Sogdiana (Transcaspian) was the centre from which the Aryan migrations spread into Persia and India. At all times these Transcaspian regions have been looked on by Persians as the source of their creation. The Turkoman Steppe, as it gradually dried up, became an ideal grazing land for nomads and their herds." The personal knowledge of these lands by the author gives weight to his opinions, although he had not all the facts before him that are now known.

The latter part of the first volume describes life in Kamchatka as that of Magdalenian man, and generalises about stone tools. De Morgan is against the ideas of the uniqueness of invention spread by diffusion, and justly reckons that similar causes of necessity will produce similar results. He notices also many entirely different sources of writing in different lands. Lastly, he feels strongly the inadequate time allowed for the ranges of historic changes, according to the fashionable edicts of Germany, and trusts rather to the original dating of the Egyptians and others, as concordant with the archaeological results.

The second volume on Egypt is less satisfactory; the lack of any perception of the changes during the prehistoric age (even including in that a tomb of the IIInd dynasty) is to ignore what every worker on that subject accepts as evident. The former account of the tomb of Neithetep (in 1897) is here reprinted, with a few footnotes added. The ivory tablet is re-drawn, as completed by Garstang's care, but curiously it has grown a sixth larger, though both drawings are of *grandeur naturelle*. The working of granite is said to have been done by copper tools, but as that metal would be too soft, therefore it is asserted that the Egyptians must have had a means of hardening it, to equal steel. The brilliant examples of sawing and drilling by tools with set stones are entirely ignored. De Morgan is satirical about Moret's notions of turquoise serving as an ore of copper; but he is entirely out of his reckoning about the copper sources in Sinai, as he never saw the great slag heaps, but says that "I have been much disappointed because I thought to find there (Sinai) a subject of interest for a mining engineer." Had he gone to the Wady Nasb he would have seen 100,000 tons of rich copper slag, proving the great amount of copper that the Egyptians had removed from there down to about the XIIth dynasty. He is also indignant that his visit to Sinai is not quoted as the authority in *Researches in Sinai*, saying that "The conclusions of M. Flinders Petrie do not differ in anything from those which I issued in 1896." His work was not required in any way in a book reporting original work differing from his, and the conclusions from it, including the sources of copper which he could not find. He asserts that a flint knife found there belonged to the type of the Ist dynasty, though no such form has ever been reported of that age, and it is unquestionably of the XIIth dynasty, as stated in *Researches*, p. 136. He protests that he has

always acknowledged his borrowing from other publications, but he incorporates in his map the positions of monuments taken from *Researches*, and which he never saw.

The Chaldean origin of Egyptian culture is stated at full length. The points of similarity quoted for this proposition are :—Shipping [which differs, however], ribbed stone vases, animal figure-vases, game board [much later], tall ring stands, cylinder seals, recessed walls, crude brick, weights and measures [weights of Gerzean age, but no measures], adzes, sickle flints, contracted burial, and some names of vases, and corn. He concludes that the Egyptian language, agriculture, cereals, and use of copper were all influenced by Semitic sources, and that nothing passed from Egypt to Asia of such arts. This seems a solid conclusion. Lastly, Tunisian sites of flint work are described, especially at Gafsu, from which the Capsian style has been named. The Somali quartzite working is also figured.

The third volume will be the most useful. It opens with the Palaeoliths in Syria and Iraq, the Armenian sources of obsidian, the geological formation of Chaldea, and the colonisation of Chaldea. A full outline of the results at Susa is given ; the two early periods are treated separately, but there comes a qualm when two very peculiar stone vaselets of the first period (fig. 72) turn up again in a group of the second period (fig. 123). We may note that the relative age of the second period of Susa is indicated by two objects, the open-work axe (fig. 126, 2), dated to the XIIth dynasty (*Tombs of the Courtiers*, v, 28), and an alabaster vase (fig. 123, 3) like that from Harageh (xlv, 19) of the XIIth dynasty. Yet Susa II has been set to the period of the Ist dynasty in Egypt (FRANKFORT, *Studies II*, p. 120). This form of axe has been found at Ur, dated to 2700 or 3200 by Mr. Woolley. In this connection let us remember the strong resemblance of ornament in the XIIth dynasty to that on the pre-Sargonic pottery of Kish (ANCIENT EGYPT, 1926, p. 102). These four cases seem much closer relations than any yet adduced between Egypt and the East.

After this there is a general review of prehistoric tools in India, Cambodia, Japan, Siberia and Australia, returning briefly to the Aegean (without examples). The metals are then listed, and the minerals that were used. The occurrence of nickel, arsenic, and bismuth, in alloys is unnoticed, nor the example of platinum inlay in XXVth dynasty. The introduction of iron in the west is linked with the Celtic invasions, of which a map is given. The absence of a stone age in Persia and Georgia is noted, and the early use there of copper and iron. The copper and bronze are found in megalith chambers of tumuli ; three periods of size of stones is noted, from greatest to least, corresponding with those styles of metal tools from simplest to ornate, in the same development as in Europe. Some remarks here tally exactly with experience in Egypt. "Persians, Turks, and Russians do not attach any importance to devastations made by the natives, keeping all their severity for archaeologists ; this is because Orientals consider archaeologists as mere treasure-hunters and their jealousy and cupidity is aroused." Strangely, de Morgan adopted the idea that the Ist dynasty burials were cremated (note p. 201). Though fire had been applied to some of those tombs, it was doubtless by robbers ; others of the royal tombs show no trace of fire, nor has any cremated burial been found in Egypt till Roman times. The coiled wire barrel beads are found in Georgia, like those of the Ist dynasty. Turkestan is only described from Pumpelly's work. In China there is the same style of relief lines of pattern, cast on axe-heads, as in Siberia and westward to Norway.

In Chaldea and Elam, copper is stated to continue in use till 2100 B.C., and after that a copper-lead alloy. Egypt is illustrated by a group of tools "predynastic and Pharaonic," really of about Ist to XXth dynasty, but the pottery is all of Gerzean age. Such scrappy treatment is quite futile. Similar brief views are given of the Aegean, Hungary, and Western Europe. The idea of the dolmen being derived from the mastaba is entirely set aside, as also any priority in Egypt before Asia.

The Iron Age is then reached, and the examples from Georgia and Ossetia illustrated. Lastly, the origins of writing are considered, and the independent invention of the many different derivations from picture writing. Altogether, it is disappointing to see so alert a mind not better furnished and up to date with the work of others; but as a summary of what an active worker has done in breaking new ground, this third volume will always have an interest.

Topographical Bibliography of Ancient Egyptian Hieroglyphic Texts: 1. The Theban Necropolis. By BERTHA PORTER and ROSALIND MOSS. Large 8vo. 212 pp. 1927. (Clarendon Press.) 30s.

This elaborate work is the first fruits of an immense scheme, which will be of the greatest use to scholars, for enabling all the copies of a monument to be compared together, and showing what needs yet to be carefully copied. The present volume is one of the most difficult, owing to the great number of separate monuments, about 280 tombs, and the large amount of scrap copying that had been published. Some popular tombs, such as that of Rekhmara, have nearly 200 entries. The mode of referring to each tomb is to provide an outline plan with numbers around it, corresponding to numbered sections of the bibliography. One little omission can be found: on p. 32, the gold ring of Amenhetep I (*Scarabs* XXIV) might be included. All workers in this field, in future, will bless the diligence of Miss Porter and the munificence of Prof. Griffith.

Metropolitan Museum, New York, Egyptian Expedition, 1925-27.

This *Bulletin* is of much historical value for the XVIIIth dynasty, and also other ages. The principal matter of the XIth dynasty was the replacement of the broken walls and sarcophagus of Queen Neferu. The tomb walls are covered with the figures of offerings and coffin texts like the coffins of the Middle Kingdom (see *ANCIENT EGYPT*, 1926, p. 61). Many stamped cones of pottery are found in the cemetery of the XIth dynasty, and onward down to the XXth dynasty. The purpose of these has been often questioned, in spite of Rhind finding them in a row over a doorway, face outward. Now this observation has been repeated, and it is suggested that they represent the ends of roofing poles over the tomb-chamber. With these may be compared the sculpture of a row of roofing poles at Abadiyeh (*Diospolis* XXV). Another of the boards for 5 game has appeared, to add to those figured in *Sedment* XXII. A remarkable tomb full of bodies of soldiers killed in battle, and swathed in linen, bearing the makers' names of XIth dynasty, seems to be the result of an attack on a fort, where the wounded left behind had been clubbed by the enemy. They were probably the victims of an attack on the frontier of the Xth dynasty, not very far from Thebes, or they would have been buried north of Thebes. The occupants of most of the great tombs of the XIth dynasty were identified in the inscriptions on the rocks at Shatt-er-Rigaleh, already published in *A Season in Egypt*.

In clearing away some fallen stones at the east wall of the Hatshepsut temple, another foundation deposit was found (the sixth recovered since the work of Dr. Naville), and this was notable for containing nearly two hundred scarabs of the finest work and condition. These had the names of Hatshepsut alone, H. with Tehutmes III, Tehutmes III alone (Men-kheper-ra and Men-kheper-n-ra), and Neferu-ra, as royal daughter or a royal wife. Such was the status of these persons at the founding of the temple. This deposit was only a few inches under the carriageway. A piece of a food jar found under the embankment of the temple is dated in the year VII, so the temple was not started till 1509 B.C. if dated by Hatshepsut, or 1496 B.C. if dated by Tehutmes III. The plan of the temple, and its intersection with the court of Mentuhotep, are here illustrated. It may be said that the facts now known of the history leave no ground for the elaborate theories of family revolutions which Berlin has insisted on for many years past. The position stated in the *Student's History* accounts for all the certainties of the case.

The examination of the quarry just outside of the enclosure of the temples at Deir el-Bahri led to clearing it all out, removing the great rubbish dump of Naville, and finding under it the entrance of the tomb of Senmut, the architect. A passage 250 feet long led into a chamber covered with funerary texts, and scenes of Senmut adoring the name of his Mistress. Though his sculptured face had been erased, yet a vivid little sketch of him remains—a small-built man with a wrinkled face. On the ceiling is finely figured the star map, the earliest such known. Senmut had tunnelled for his tomb so as to come beneath the courtyard of the temple which he designed. The conclusion is that Senmut first had carved his well-known tomb high on the hill of Qurneh, during the life of Neferu-ra. Later he made a tomb almost concealed at the bottom of the quarry, at about the 16th year, and he died about the 18th or 19th year. In the quarry-tomb his portraits are defaced, while Hatshepsut's name remains; he, therefore, died under the vengeance of Tehutmes III, while Hatshepsut was still alive and respected. All of the other great men of Hatshepsut were removed one after another; lastly Hatshepsut vanishes. Then her name and figure were erased, and her statues and sphinxes broken up and thrown into the quarry hole. To recover them not only Naville's dump, but also the tourists' rest-house, had to be removed by Mr. Winlock. There he has recovered an immense amount of sculpture which will take long to reconstruct. We cannot part from this record of important discoveries without congratulating Mr. Winlock's insight and perseverance, however much we may regret that all his results had not been attained by the English expedition which deserted the site.

The work of copying the Theban tombs has continued under the care of Mr. and Mrs. Davies. A new study is given here of the varieties of dances figured in the tombs, and the acrobatic postures. Many scenes which have always been looked on as games and sports of the boys, or high kicks of dancing girls, are here all claimed as having a religious purport. A list is given of tombs that have been copied; 32 completely photographed, and the most part done in colour, and 39 others partly copied in colour.

The Altars of the Old Testament. By HAROLD M. WIENER. 34 pp. (Hinrichs.) 5s.

This is a careful study on the right lines; as the author says, "Religion, philology, archaeology, the comparative study of ideas and institutions, biblical criticism, have each and all influenced man's conceptions of the meaning of

particular passages. . . . The texts must first be allowed to speak for themselves, and only thereafter can we call in other informants and test and amplify the knowledge we have derived." The legal maxim must be followed that contemporary explanation is the best and strongest in law. The four types of altars distinguished are (1) the piled stones or earth altars, (2) the horned altars of sacrifice, (3) memorial altars, (4) altars of incense. Forms 1 and 2 were in use at the same period, according to local conditions. No. 1 might be either of one stone or of many, but essentially it must be of natural and not artificial form. It might be erected in any place. The victim was to be slain on the altar, and the sacrificer might be any layman. This is the primitive ritual. On the contrary, the horned altar of stone or of bronze was artificial, and was only in a sanctuary, or only in the central sanctuary. The victim was slain by the altar and portions were burnt on the altar. The memorial altars were rare, and only of early period. The altar of incense was horned, as were the small pottery altars of incense of Roman date in Egypt. The whole of the references to altars, and their use, is discussed in this article, which must be read by any one dealing with the subject.

The Epic of Gilgamesh. By R. CAMPBELL THOMPSON. Large 8vo. 60 pp. (Luzac). 1928. 10s. 6d.

This classic story—the Odyssey of the East—has been gradually recovered by various editors; fifty years ago George Smith wrote of Izdubar, since read as Gilgamesh, while Hasisadra appears now as Uta-Napishtim. The many different sources, early and late, have been edited with some new material by Dr. Campbell Thompson, and he has taken the blank verse hexameter as the frame which best fits the dignity of this hoary literature. It is recognised as being a group of various myths about this early *tyrannos* of Erech, who appears so often on the cylinder seals; perhaps the noblest figure of him, trampling on the bull of Ishtar, and raising a lion overhead to dash it down, is that on the bronze shield from the Idaean cave in Crete, so far did the epic travel. The curious mixture of wild life and the city, of primitive vigour and philosophy of life, points to an overlaying of varied periods. The general effect of this translation is as easy as the allusions and the strange atmosphere will allow; it can now take its place in the Valhalla of heroic legend with the Battles of Horus, the valour of Arjuna, or Beowulf and the early sagas. The entirely different air from the early Egyptian tales shows how separate the growth of ideas was on the Nile and the Euphrates.

Ancient Chinese Terra-cotta Figurines. By KOSAKU HAMADA. Vol. I, Japanese text and xiii pp. English titles of plates; Vol. II, 91 photograph plates. 8vo. 1927. (The Toko-shoin, Tokyo.)

Again archaeologists have to thank Professor Hamada for a beautifully illustrated work, with some English text. The statuettes are about 0 to 1000 A.D. The earliest ones are blocked out in a stiff but spirited manner, and two horses' heads (xci) are boldly wrought; by the Tang period (200–600 A.D.) the finest work was reached, as in two figures of women on horseback (xxviii, xc), the latter in vigorous action swinging a stroke-in pole, leaning sideways. There are links with western work, as the long skirted coat and tall cap like Kadphises' (xliv), the humped ox (liv), the camel (lvi), the house models (lxv, lxviii–lxx), model fire-places (lxxii–iii), the chariots with wheels of sixteen spokes (lxxvi–vii) or 24 and 26 spokes (lxxviii–ix). These figures are in the Archaeological Museum of the Imperial University, Tokyo. We hope to see many more volumes from that source.

JOURNALS.

Revue de l'Égypte Ancienne, 1927.

DARESSY, G.—*Deux statuettes funéraires*. These figures are of the usual blue colour of the XXIst dynasty, for Amenemapt, a prophet of Amen, over the scribe-decorators of the temple of Amen, and they have a line of the Vth chapter of the Book of the Dead.

Sur le Naos du Senusert Ier.—This monument has been noticed in the *Annales*. It was found south of the VIIth pylon of Tehutmes III. It is proposed that this was not made by Senusert I, but that it was made early in the XVIIIth dynasty to contain a statue of Senusert. The engraving of the figures of the king on the side is certainly of the thin wiry style of Tehutmes and Hatshepset, and not like the deep cutting of hieroglyphs of Senusert I. It was exposed to the erasure of the Amen figures by Akhenaten, and the re-engraving by Sety I.

Archaeologia. 1928.

BECK, H. C.—*Classification and Nomenclature of Beads*. This paper provides a systematic scheme of forms of beads, especially of the unusual fancy varieties. In fact, the commonest little tubular bead does not seem to be registered. The plates will be of much use in defining the forms, as there is no variety of specific names in use; but for pendants and amulets the name of each kind will be easier to remember than any arbitrary numbering.

Palestine Oriental Society, VII. 1927.

CANAAN, T.—*Nature and Character of Mohammedan Saints*. This long and detailed paper touches archaeology closely in the description of female saints connected with trees. "All holy trees, which have as their own name the simple name of a tree, are thought to be inhabited by female saints. . . . Investigation will show that every such tree is believed to be the habitation of a spirit of a saint, who appears on different occasions to different people. In many cases the expressions *sittna* (our lady) and *esh sheykhah* are used, instead of *waliyeh*. The female saints are believed in popular Palestinian religion to . . . heal the sick, help the oppressed, guard the property of their neighbours, protect the village from its enemies, etc." All this may well be credited as carrying on the worship of the local goddess in the *asherah*, or sacred tree. (See pp. 40-44.)

ALBRIGHT, W. F.—*End of the inscription on the Ahiram sarcophagus*. In this paper, the date of this earliest Phoenician writing is considered. The pieces of canopic jar, with name of Ramessu II, do not enforce a contemporary date for

the Phoenician, as they might have been old when placed there. The similarity of the writing to that of the Xth century makes it less likely to be as early as Ramessu. The names Ahiram and Itto-baal are known back to the Xth century but are not on the Amarna tablets. Zakar-baal is found at 1100 B.C. Also it is probable that Phoenician came into use after cuneiform of the Amarna age had died out. The pottery in the tomb is not decisive, and Père Vincent would place it merely between 1600 and 1200 B.C. The closer dating reached at Gerar might here be of use. So Dr. Albright, after all, places the inscription at 1200 B.C., with limits of 1250 and 1125, that is, at the beginning of Ramessu III, or between Ramessu II and Ramessu XI.

WIENER, H.—In a review of L. ROST on *Die Überlieferung von der Thronnachfolge Davids*, there is the interesting conclusion that Nathan the prophet was the compiler of the history from Gideon down to Solomon, writing in the interests of the Davidic house as against Saul.

Journal of the Society of Oriental Research. April, 1928.

MERCER, S. A. B.—*A Study in Egyptian Religious Origins*. Here, as in Professor Moret's book, the sources are literary, with little regard to the archaeological facts. Skeletons are said to show three types of people: Mediterranean, Semitico-Libyan, and Semite, in early Egypt. By the portraits, there were half a dozen types concerned: by the figures there were almost as many, steatopygous, two Badarian, long-haired Amratian, long-bearded Amratian, all before the middle prehistoric. Predynastic Egypt was not "occupied by two peoples," but by half a dozen or more, very different in physique. It is only by taking the physical facts in their ascertained order that we can ever have a framework for adjusting the relics of tradition and myths. As may be seen in another page of this number of *ANCIENT EGYPT*, the Osiris worship goes back to the Badarian stock, three layers before the dynasties. The geographical distribution of the worships of the gods gives further light on the early religion (*ANCIENT EGYPT*, 1917, p. 109). For the religion of primitive times, the relics in the Book of the Dead should be studied, such as the hymn to Nut. This worship aimed at union with the god for the future happiness, as also in the simple phrases of the early cylinders before the Ist dynasty. In the above article the nome signs are mainly relied on to preserve the early history and religion, undoubtedly valuable, but needing linkage with actual remains.

LANGDON, S.—*The Silver Standard in Sumer and Accad*. This paper gives several early prices of goods. Ewes and lambs, $\frac{1}{2}$ to 1 shekel; rams 3. The relation of values of metals was, silver to gold, 1 to 3 up to 1 to 12; lead to silver 1 to 10 or 15; copper to silver, 1 to 360.

Museum of Fine Arts, Boston, Bulletin. December, 1927. This contains photographs of early Indian pottery figures, dated from 1000 to 300 B.C. They have no connection with western figures, but appear to be early stages of the well-known stone carvings which followed.

The Egyptian Department has been increased by the granite sarcophagus of Queen Meresankh II, found by Dr. Reisner at Gizeh. There is also a large quantity of Meroitic jewellery and deposits, from his work.

Syria.

VI, p. 4. SIX, J.—*Glyptique Syro-Hittite*. Among the examples there are one of the style of Khondy, a row of linked S-spirals, and a three-thread plait.

VII, p. 2. DUNAND, M.—*Objets provenant de Saida*. A beaten copper vase $9\frac{1}{2}$ inches high and 4.3 inches diameter, with a long wide neck, has the name of "Aohmes, beloved of Amen-Ra, Lord of Thebes." Probably this was part of the Assyrian plunder of Thebes. A fragment of a green glazed sistrum of Aohmes is also at Saida.

VII, p. 3. The *Khopesh* from Byblos is described, and a cylinder with *nefer* and scrolls.

Syria. Tome VIII, 3me fasc. An article relating to Egypt is the discussion by M. Dussaud on the Egyptian list of names of Syrian peoples or places in the XIth dynasty, inscribed on a jar. Of these twenty-one names Sethe has identified six, and Dussaud proceeds to deal with nearly all of them, as well as the names of chiefs connected with them. This must be a main source for the early identification of names.

In the same number is an account of the results from the mound of Neirab, which is without any distinction of town-levels or successive periods, mixing together objects of more than a thousand years, a terrible example of the wreck of a site. "It seems, so far, that one may discern in the tell two very distinct stages," is the only perception of time.

Palestine Exploration Fund, Quarterly Statement. April, 1928.

The Museum Journal. Philadelphia. December, 1927.

ROWE, ALAN, *Excavations at Beisan in 1927*. On reaching the level of Tehutmes III, two Canaanite temples have been unearthed, the (southern) larger one for "Mekal the god of Beth-Shan," as he is named in Egyptian writing; the smaller one for his consort. In this north temple of Tehutmes was a pottery bowl with a serpent in relief on it. Beisan was known to be the site of a serpent cult. In Babylonia, Shakan or Sha'an was a serpent deity, and such seems to be the origin of the name of Beth-Shan. In the southern one the usual *matzebah* pillar stood with a libation bowl, and an altar for sacrifices. There were many votive objects, such as a Hittite bronze dagger, an amethyst scarab of Senusert I, and a panelled altar-stand of basalt. In the level just before Amenhetep III was a regular drain laid with pottery pipes having two handles. In the level of Amenhetep III are three long streets with walls about 6 feet high. Also the head of a standard of Hathor, in bronze, with gilt face. Two fine cylinders were found, one of about 1300 B.C., the other Hittite.

AFRICA, *Journal of the International Institute of African Languages and Cultures*. Vol. I, No. 1. 8vo. 144 pp. 1928. (Oxford University Press.) 6s.

This new journal deals with the many difficult questions of the contact of different forms of thought. The nature of text-books for teaching are dealt with by the Council. The need of touch with African, and not European, ideas, the use of folk-lore and traditions, the treatment of the religions, and the use solely of African pictures, are among the needs considered. The questions about the use of African music are summed up in three possible lines of action; to teach

Negroes our songs, which would become a burlesque ; to lead them to compose on our lines, which would stamp out their natural expression ; or to encourage the native way, which naturally links with dancing—and what of religious services ?

Primitive law is studied. " It directs how individuals and communities should behave towards each other," it is constructive and not deterrent. " Every individual has his line of ancestors instructing, guarding, or punishing him, and insisting on conformity and obedience. All his acts must tend towards the common good. He must conform, or the community will have none of him."

Anthropology and missions open another problem. " The direction of modern thought is ' the retention of all that is best in the African's own past culture.' The main difficulty is that we and the educated African alike know so little of what that past really was." " Our ideal is not a Christian world made of a uniform pattern throughout, but one that preserves within its unity all the diversities that the Almighty has given to the individual people . . . It implies not a paganization of Christianity for the purpose of making it easier to Africans, but the Christianization of everything that is valuable in the African's past experience, and registered in his customs."

The orthography is also dealt with. There is the absolute necessity of representing the differences that an African makes between sounds, though not always obvious to us. The need of more signs than we use is not well met by diacritical marks, which escape the general group-view of a word. The top of a line of print is more distinctive than the bottom. Diacritical marks are an abomination because they wear and break away in use ; as a dotted letter must have an entire new type it may as well have a distinctive form. The loss of some Anglo-Saxon letters is much regretted as we need them now.

Every good wish for this enterprise for Africa, under the skilful direction of Sir Frederick Lugard.

NOTES AND NEWS.

THE exhibition of objects discovered at Beth-phelet in South Palestine, dating from 1500 to 500 B.C., will be held at University College on July 6th to 28th, and the evenings of the 10th and 20th.

The volume *Gerar* is now issued, with 72 plates, giving full detail of the previous year's work of the British School. The extensive series of dated pottery make this a needful book of reference for Palestine archaeology.

We regret that in our last number the figures 1 on p. 13, and 3 on p. 15, were not acknowledged as having been copied by the kindness of the author from *The Holy City of Trèves*, by Egid Beitz, translated from the German by L. B. Ellis ; published by Beuno Filser, Augsburg.